A BRIEF

RELATION

OF THE

State of Man

BEFORE

TRANSGRESSION:

SHEWING

How Man Transgressed and lost his Unity with God, and what the State of Man is in the Transgression, and how Man may be Redeemed out of Transgression, and Restored into Unity with God again.

ALSO

The State of the true Christians, with the State of the Apostates discovered, to the end that all People may see which State they are in.

With a Word to the gathered People in *Melcombe*, who are in Society with *George Thorne*, falsly called a Minister.

Together with some *Queries* Propounded unto him, with desire of an Answer; As also Coppies of Two several *Letters* written unto him.

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A brief Relation of the ſtate of man before Tranſgreſſion; ſhewing how man tranſgreſſed and loſt his unity with God; and what the ſtate of man is in the Tranſgreſſion, and how man may be Redeemed out of Tranſgreſſion, and be reſtored into unity with God again, in which man ſtood in the beginning before ſin was.

IN the beginning God made man holy and upright, in his own Image Created he him, and endowed him with wiſdom, knowledge and underſtanding, and gave him Power and Dominion over every Beaſt that he had made; and over every thing that creepeth or moveth upon the Earth: And the Lord God took man and put him into the Garden of *Eden* that he might dreſs it, and keep it; and the Lord he Commanded the man, ſaying, *Thou ſhalt eat freely of every tree of the Garden, but of the tree of Knowledge of good and evil thou ſhalt not eat of it, for in the day thou eateſt thereof thou ſhalt die the death:* And now ſo long as man ſtood in Obedience unto the Lord, and kept his Command, he ſtood in unity with God, and was innocent and free from any act or guilt of ſin, becauſe there was no tranſgreſſion that could be charged againſt him, but was in unity with his Maker, and had dominion over every Beaſt of the field, and over every Creature that God had made; and in this ſtate man ſtood in the beginning until he diſobeyed the voice of the Lord and broke his Commandment, and ſo when he forſook the counſel of the Lord (and hearkened unto the voice of the Serpent, and took counſel of him, and obeyed his voice) then he loſt his unity with God, and loſt his Image, & became dead unto that life by which he was created; and ſo by his forſaking the counſel of the Lord, and by his being obedient unto the Serpent, and by taking counſel of him, herein man ſinned (or ſin entered into man) and death got dominion over him, and man became lyable unto condemnation and perpetual miſery, and was driven from the pre-

ſence of the Lord, and was ſhut out of the Paradice of God; and the Lord he placed Cherubims, with a Sword turning every way to keep the way of the *tree of life*; and ſo man he can never come to taſte of the *tree of life* which ſtandeth in the middeſt of Gods Paradice, but as he cometh therow (or under) the Sword, which will cut down that life which firſt entered or took place in man by ſin; for when ſin entered, death got dominion over man; and ſo though man lived as in the fleſh, yet as to the Spirit or life of God he became wholly dead and utterly ſeparated from the innocent life in which he ſtood before tranſgreſſion was: And this is the miſery and heavy burthen that came upon man-kind by reaſon of ſin, and becauſe of tranſgreſſion, in that he diſobeyed the Command of God, and hearkned to the voice of the Serpent, & thereby the Serpent got root in man when man, became obedient unto him then his ſpirit entered or took enterance in man, and he loſt the Image of God and became a degenerate Plant, and became ſubject unto the Serpents power, and his ſpirit wrought in man, and he being obedient unto him he became one with him, and became ſervant unto him, and he got dominion over man, and he became a ſlave under the Serpent, and obedient unto the motions of his ſpirit, and thereby the Curſe came upon man-kind, and he degenerated from the Lord more and more, and became vile and wrought wickedneſs in the ſight of the Lord; and the ſpirit of the evil-one (which got entrance in man by tranſgreſſion) that operated in man and wrought him out of Gods Image and Nature into its Image and Nature, and ſo as that ſpirit and nature came to rule in man, ſo he became ſubject unto vanity and rebellious againſt God, and envious and hateful againſt the appearance of God, or good; And in that nature did *Cain* riſe up againſt his Brother *Abel* & ſlew that righteous one, and it was becauſe *Abel* offered a Sacrifice in righteouſnes unto the Lord, and he had acceptance unto it, and his Sacrifice was not accepted, becauſe it was from the contrary nature (or ſeed) and therefore the Lord he had no regard unto it; and this hath been alwayes the ſtate and condition of man in the Fall and unregenerate ſtate, he being in the death joyned unto the evil ſeed, he hateth the appearance of the life when or wherever it doth

appear;

appear, for the appearance of the life or seed of God is terrible unto him, for it bringeth trouble and condemnation upon that life which is in transgression, which man in the Fall is joyned unto; And betwixt those two seeds, *viz.* the seed of the Woman, and the seed of the Serpent, there is a very great Enmity, insomuch that they can never be reconciled together; for as the one lives and rules, so the other is bound down and kept in bondage, and therefore there is alwayes a war betwixt those two seeds, and that seed which man loveth best, and joyneth himself in unity with, and receiveth its counsel, and yieldeth himself obedient to, that cometh to grow strong in him, and operateth in his heart and worketh it into its nature, and so man bringeth forth fruit according to the nature of that seed which he is in unity with, and ruleth in his heart: And so every mans fruits maketh it manifest what seed it is that ruleth in his heart; and so if the good seed ruleth there, then from thence proceedeth forth good fruit, which is Meekness, Soberness, Temperance, Love, Charity, Faith, Purity, Holiness, Single-heartedness to all men, Moderation in all things, few Words and savoury, and such like; But if the evil seed ruleth in the heart, then evil fruit is brought forth, *viz.* Covetousness, (which is Idolatry) Earthly-mindedness, Envy, Wrath and Bitterness, Cruelty and Oppression, Haughtiness and High-mindedness, Pride and Arrogancy, Strife and Contention, Fraud, Deceipt and Dissimulation, Double-mindedness, Lying and Hypocrisie, Superfluity and Wantonness, and all manner of Uncleanness cometh from that seed; and so every man may see by the fruit he beareth what seed ruleth in his heart, and what spirit it is that he is guided by; for as the root is, so are the branches; if the root be holy, so are the branches also; for a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; if the heart be pure and upright, then the life will be pure also, and the conversation will be upright, but if the heart be polluted and unclean then the life and conversation will be so likewise; And therefore it will be needful and expedient for every man that he try his wayes betime, and in the fear of the Lord, and in the humility of his mind, seriously to consider what seed it is that ruleth in

his heart, and what Spirit it is that he is guided by, for according to the purity of every mans heart, so shall he from the Lord receive a just reward, for the Lord he is a Pure and a Holy God, and he will judge every man righteously, not according to their words, but according to their works, so shall their reward be.

Gen. 1.27. Eccles. 7. 29. And now seeing that it is so, that man was in the beginning Created in the Image of God, and was made just and upright, and was in Unity with God, and was free from the guilt of sin until he hearkened unto the Councel of the Serpent, and broke the Command of God, and so lost his Image, and lost his Unity with God, and became dead unto his Life; It is therefore the great concernment of all man-kind that they might again be restored into the Image of God, and into Unity with their Maker, and to be redeemed from under the Curse which came upon Man by disobedience, and now the Love of God did so extend unto fallen man, that in due time He sent forth his Son (made of a Woman) a Light into the world, that whosoever doth believe in him (and obey him) should not perish but have everlasting Life; And now Christ Jesus the Son of the Living God he is come a Light into the world, and he lighteth every man that cometh into the world, and a manifestation of the Spirit is given to every man to profit withal, and the Grace of God which bringeth Salvation hath appeared unto all men; And now here is the way for man to come again to be restored into the Image of God, and to be redeemed from under the Curse, as his mind comes to be turned to the Light of Jesus Christ (or the manifestation of his Spirit) in him, and becomes obedient unto it, and becomes subject unto its reproof, and is really willing in the true sincerity of his heart to resigne up and forsake all things whatsoever that the Light makes manifest to be sin and contrary to the Mind and Will of the Lord; And now as the mind and heart Man cometh to be staied in the Light of Jesus (or in the manifestation of his Spirit) in him, by that he cometh to see every vain thought and every evil motion that ariseth in him, and as man cometh to love and wait in the Light which maketh the evil manifest, thereby he cometh to receive Power from the Lord (who is Light) whereby he is made able to de-

Gal. 4.4. Joh. 3.16. Joh. 12.46 1 Cor. 12. 7. Titus 2. 11.

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ny and withstand the evil motion, and thereby he is kept from doing the evil action; and so the way for Man to come out of sin is to wait in that which giveth him the sight of it, and make every evil motion manifest unto him; for all things that are reproved are made manifest by the Light, *for whatsoever doth make manifest is light*, Ephes. 5. 13. And now there is something in man that doth make manifest things that are reproveable, therefore that is light, *for whatsoever doth make manifest is light*; And this is no fallacy nor fancy, neither is it a Natural light (which fooles and blind men speak of) but it is the manifestation of the Spirit of the Lord (which is light) that is given to every man to profit withal; And now if ever any man comes to be redeemed and saved from sin, it must be as he cometh to be lead and guided by the light or manifestation of the Spirit of God in him which never consenteth unto sin, but alwayes beareth testimony against it; And so it is the light which cometh from God that is to give man the Knowledge of God, *For God who commanded light to shine out of darknesse hath shined into our hearts, to give us the light of the Knowledge of the Glory of God in the face of Jesus Christ*, 2 Cor. 4. 6.

So blessed are they that believe in the light and walk in it, for they shall be the Children of the light and of the day, and shall rest in peace with the Lord for ever, when the wicked and all those that rebel against the light shall be tormented and howl for vexation of spirit; Then shall the Lambs of Christ that walk in the light and follow him in the Regeneration rejoyce and be glad, and shall be cloathed with white Robes, and shall sing *Halelujah* unto the Lord God, and the Lamb that sitteth on the Throne for ever and ever.

Ephe. 5. 8. 1 Thes. 5. 5. Job 24. 13.

By him that is a friend to all them that love Truth and Righteousnesse, and a real lover of all them that walk in it where ever they be. I. W.

A true Relation of the state of the true Christians, and also the state of the Apostates, Published that all people might see which state they are in; With a Word to the Gathered People in Meleombe, *(and elsewhere) that are in Society and Fellowship with* George Thorne, *who is owned as a Minister among them.*

IN the Apostles dayes was the way of life and salvation made manifest, and the truth in the clearnesse of it was declared, and known, and lived in, and the Gospel of peace and glad tidings (in the purity of it) was preached and published among the children of men, and many were converted unto God, and were gathered out of the worlds way and worship into the true way and worship of God, which is in the Spirit and in the Truth (which was and is contrary to all the worship of man whatsoever) and therein did they worship and serve the Lord, and oftentimes did they assemble themselves together to wait upon the Lord in the purity of their hearts, and as the Spirit of the Lord moved them and gave them utterance, to pray or to preach or sing; so they were obedient unto the motion of the Spirit of the Lord, and as that gave
2 Cor. 10. 13. to 16. them utterance so they spake and declared the Truth with boldnesse, as it was revealed in them by the Spirit, and this was the Saints guide and rule in those dayes, and they did not boast in other mens lines, nor in things made ready to their hands, but as the Spirit moved them and gave them utterance, so they preached and declared, and they prayed with
1 Cor. 14. 15. the Spirit and with understanding, and did sing with the Spirit and with understanding, and that which they had heard
1 Joh. 1. 3. and seen and handled of the word of life, that they declared
Phil. 2. 20. unto others, that they also might have fellowship with them,
Col. 1. 13. and their fellowship was with the Father and with the Son Jesus Christ (the light of the World) and their conversation was in Heaven, having passed from death to life, and were

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come unto Mount *Sion*, and unto the City of the living God, the Heavenly *Jerusalem*, and to an innumerable company of Angels, to the General Assembly and Church of the first Born, which are writen in Heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and were made to sit together in Heavenly places in Christ Jesus, and reigned as Kings upon Earth; And this was the State and Priviledge of the True Christians that kept the Faith (and had their Hearts purified by it) and walked uprightly before God; But then there came false apostles and crept in and deceived many, and many departed from the Faith and followed their pernicious wayes; And after the True Apostles decease many did more and more Apostatize from the Truth, and the Glorious bright Sun-shine of the Gospel came to be eclipsed again, and a thick and grevious darkness came over all men again, and their understandings clouded with darkness, and a very great heart-blindness over-spread all men, insomuch that they became strangers to the Power of the Lord or the operation of his Spitit, and became unsensible and past feeling of the life or Power of God, and unto the True Worship of the Lord (which is in the Spirit and in the Truth) they became dead and alienated from the life of the True Christians, and strangers unto the Power and Spirit by which they were guided, and being altogether unsensible of the moving, leading, or guidance of the Spirit of the Lord in their Praying, and Preaching, and Worship, and Religion practised and performed by them, then they in their Imaginations began to prescribe a way how and in what manner they might worship God, and so they having lost the Saints life, or that life by which the Saints were guided, then they began to read the Saints writings and to profess their words, and then they having lost the spirit that the saints words did proceed from, they were not able to understand the Scriptures that were given forth by the Saints and Holy Men of God (who spoke and gave forth the Scriptures as they were moved by the Holy spirit) then what they in their dark minds did imagine and conceive (by their reading of the saints words) to be the way and worship of God, unto that did they bow down and worship; and so as there were divers men, so they imagined divers ways to worship God in; and from thence did arise the many Sects and o-

1 John 14. Heb. 12 22. Eph. 2.

pinions among them called Christians, they being erred from the Spirit of the Lord which is to be guid of the true worshipers of God; Then they prescribed wayes (according to their Imaginations) wherein to worship the Lord, and they became so grievously ignorant and unacquainted with the moving or leading of the Spirit of the Lord in their praying or preaching, or any thing whatsoever, that they did (and thousands do) not believe that any can receive the infalliable spirit; Nay they were (and many are) so grievously overwhelm'd with darkness, that they accounted (and many unto this day do account) it no lesse then blasphemy for any to say they have received the Infalliable spirit and are guided by it, *But he that hath not the Spirit of Christ is none of his, Rom. 8. 9.* And now those that have not the Infalliable spirit, those have not the spirit of Christ; And now all those that are not guided by the spirit of Christ (which is a spirit of light) they are guided by another spirit, and that must needs be the spirit of Antichrist, for there is but two spirits (viz.) the spirit of Christ and the spirit of Antichrist, the spirit of light and the spirit of darkness; And now all those that are guided by the spirit of light, by it they come to be led out of sin and iniquity, which are the unfruitful works of darkness; and all that are led by the spirit of Christ they are led out of the world, (for Christs Kingdom is not of the world) and they that are guided by Christ they are guided in meekness and lowliness, for he is meek and lowly in heart, and so are all they that are led by his spirit, for that leads man into its own Nature.

But now in this long night of Apostacy and time of darkness which hath over-spread all Nations for many generations, men have been so far estranged from the spirit of the Lord or the operation or guidance of it, that they have believed that it could not be received in these dayes, and so have not expected or waited for it, but have accounted it a foolish thing for any to wait or expect to receive the spirit of the Lord in these dayes; but to this I answer,

That if the Spirit of Christ cannot be received in these dayes, then it must needs follow that there can be no Ministers of Christ in these dayes, for let the honest rational man judge whether any man can minister that which he hath not; or can any man minister spiritual things unto others, when he himself hath not received the

spirit?

ſpirit? *For if any man hath not the Spirit of Chriſt he is none of his.*

And now all you gathered people in *Melcombe* (and elſewhere) that are in Society and Fellowſhip with *George Thorn*, and do own him to be your Miniſter, come try your wayes, and ſee whether your Worſhip and Practice in Religion doth agree with the Worſhip and Practice of the True Chriſtians, or with the Apoſtates; and whether your Life and Converſation doth agree with the Life and Converſation of the True Chriſtians, or with the Apoſtates: Seriouſly conſider, Is the Way of Life and Salvation revealed and made manifeſt in (or among) you? Is the Goſpel which is the Power of God unto Salvation preached among you? And are you converted unto God? And are you gathered out of the Worlds Way and Worſhip, into the True Way and Worſhip of God? And do you Worſhip and ſerve the Lord in the Spirit and in the Truth? And is there no praying nor preaching among you until the ſpirit of the Lord moves thereunto? In the fear of the Lord God, and in the ſimplicity of your hearts hear and conſider theſe things; for verily all praying and preaching which is not from the ſpirit of the Lord, it is an abomination unto him. Therefore Friends conſider with your ſelves, have you received the Spirit of the Lord? and are you guided by it? And do you pray with the ſpirit and with underſtanding? And do you not ſing but as the ſpirit of the Lord moves you thereunto & gives you utterance? Friends conſider theſe things, for verily all that do ſing and not moved by the Spirit of the Lord thereunto, it is abomination unto God, and he will judge it, and all ſuch ſhall know a day of howling and lamentation; And therefore try your wayes betimes, and ſee that you act nor perform not any thing as in relation to the worſhip and ſervice of God, but as his ſpirit guides you: And Friends conſider, are you not boaſting in other mens lines, and in things made ready to your hands? Or do you ſpeak of no more, nor talk of no more then the Lord hath revealed in you by his ſpirit? And is there nothing ſpoken among you more then what you have heard, and ſeen, and handled of the Word of Life? And is your Fellowſhip with the Father and with the Son Jeſus Chriſt? And Friends, is there no praying nor preaching among you until the ſpirit of the Lord moves thereunto? (ſurely if it were not, I believe there would be a very great ſi-

lence amongst you) Or are you not intruding into things that you have not seen, and striving to get the Saints words into the comprehension? but is the Saints life raised? and are you passed from death to life, and made to sit together in heavenly places in Christ Jesus? or doth not pride abound amongst you? and are you not covetous and earthly-minded? what doth your conversation differ from the Worlds conversation? Is there any one of you all that can say in the Truth of his heart that he is a new Creature, and that old things are done away, and that all things are become new, and that he is made alive from the dead, and that he doth now serve the Lord in newness of life? Friends is this known among you, is
Acts 15.9. the new Birth witnessed? are you born again? and are your
John 5.4. hearts purified by Faith? or are you not yet in your sins? and doth not iniquity yet lodg in your hearts for all your praying and fasting? and is not the soul yet in bondage? And Friends, when you are quiet and still, are you not sensible of something in you that groaneth for deliverance? and do you not sometimes see by a measure of light in you, that you are not at peace with God? Friends, these things I have written that you might see what the state of the True Christians was, and also what was the state of the Apostates, and that you might see in what state you are, and might no longer seek the living among the dead; For truly the Lord is arisen and is departed out of all forms, and is known onely in the Spirit; Yea verily the Lord hath appeared (and is appearing) though the learned *Rabbies* and wise men of this world sees it not, neither can they believe it, and herein this Scripture comes to be fulfilled, *I will work a work in your dayes that you shall in no wise believe, though a man declare it unto you*, Hab. 1.5. And so though many cannot believe it, yet I bear my testimony for the Lord that he hath appeared and manifested his power now in these latter dayes, and by it many are gathered home unto Christ the Bishop of the soul, and many more are returning towards *Sion* with their faces thitherward; *Glory unto the most High for ever.*

And now this in Meekness and in Love I say unto you all, humble your selves before the Lord, and let your hearts be stayed in his fear, that the power of the Lord God you might re-

receive and feel the operation of it in all your hearts, that thereby all that is contrary unto the Lord might be cast out, that so the seed of Gods Kingdom might arise and flourish in you all, that so that which hath held the seed of God in bondage, might now be brought into captivity; and so thereby that which hath long been oppressed may come to be relieved; *he that can bear let him hear:* This is the worst thing that is wished unto any of you, by him that is called,

Thomas Woodrowe.

Here followeth some Queries; *a Coppy of which was delivered unto* George Thorne, *desiring his Answer thereunto; but no Answer unto this day could I yet receive, and therefore do now put them forth in a more publick manner, that so all unbyassed men (and women) might take a serious view of them.*

Certain *Queries* directed unto *George Thorne*, who is called a Minister of the Gospel; by him to be Answered in Meekness and Moderation according to the Scriptures.

I. WHether thou be a Minister of Christ? *And how, and by what camest thou unto that Ministry?*

II. *Whether thou hast received the same Spirit as the Ministers of Christ had to lead and guide them, and whether thou art led and guided by it, viz. by the Spirit of the Lord as they were, and whether thou Preachest and Prayest by that spirit or by another; and what is it in the people that thou directest thy speech unto?*

III. *Whether the Ministers of Christ were not such as were hated and scorned by the world; and whether thou art hated by the world, or hast the love and honour of this world (which is Enmity unto God) yea or nay?*

IV. *What is that (and where is it to be known) which giveth man the knowledge of God, and how shall man that hath lost the Image of God (and is in the Fall and unregenerate state) be restored into the Image of God again?*

V. *What is that (and where is it to be known) which giveth man an entrance into that Kingdom which consisteth not in Word but in Power, and in Righteousnesse, Peace and Joy in the Holy Ghost?*

VI. *Whether there be not something in man which condemneth him when he doth that which is evil, and justifieth him when he doth that which is good, and what is that? And whether that which is able to judge and condemne man for sin when he disobeyeth it, be not able to save and to justifie man from sin when he obeyeth it? Answer plainly, and give in thy Scripture-proof for what thou asserteſt or speakeſt.*

VII. *Whether thy Life, Converſation, and Practice concerning Religion, doth concur and agree with the Life, Converſation and Practiſe of the Miniſters of Christ, in the true Apoſtles dayes, who were made Miniſters by Christ?*

VIII. *Whether or no the Miniſters of Christ who were ſent by him did ever ſell their Preachings and Prayers unto carnal people, or any elſe; or whether any of them did ever receive Tythes or Augmentations, or a ſet Wages, or ſtanding Pay by the Year, from a Synod, Parliament, or any other of the Rulers of the Earth?*

IX. *Whether thou thy ſelf doeſt not ſell thy Preaching for Money, and whether thou doſt not receive Tythes, or Augmentations, or ſome other Wages, and ſo an Hireling; or whether thou Preacheſt (and Prayeſt) unto the people freely and without price?*

X. *Whether ever any of the Miniſters of Christ who were ſent by him, were ſuch as did live in the Faſhions, Cuſtoms and Complements of the world, or in the Traditions of men; or whether any of them did ever tye or ſettle themſelves in any certain place; or whether they did not travel and labour night and day that they might not make the Goſpel of Christ chargeable unto any; but did freely give as they had freely received?*

XI. *Whether the Goſpel which thou Preacheſt be preached freely; or is it not burthenſome and chargable unto the people?*

XII. *Whether or no thou art not yet walking in the Faſhions and Cuſtoms of this world, and obſerving the Traditions of men, and performing*

forming ſuch things as the Lord never commanded, but are the precepts of men?

XIII. *Whether ever any of the Miniſters of Chriſt who were filled with his power and ſpirit, and ſent forth into the world by him to preach and publiſh his Goſpel of peace and glad tydings unto the Sons of men, whether ever any of them did walk and live in the Cuſtoms and Faſhions of the world, and the love and honour thereof; And whether any of them did Sprinkle or Baptize little Infants or Children (which were not capable of Diſcipline or Doctrine) with water; And whether or no that were not a Thing, or Precept, or Ordinance that was firſt Inſtituted by the* Pope; *or whether there be any Precept, Preſident or Example for any ſuch thing in all the whole Scripture of Truth? Anſwer in plainneſs and in the fear of the Lord without any logick or conſequence, but give in thy Anſwer plainly and punctually, and prove what thou ſayeſt by the Holy Scriptures of Truth; and if thou canſt not, then be ſilent.*

XIV. *Whether any can ſing to the praiſe and honour of the Lord, but ſuch as ſing with the ſpirit and with underſtanding; And whether all them that do ſing and not with the ſpirit, do not ſing prophanely, and not to the Honour of God; And whether the proud, and the ſcoffers, and lyars, and covetous do ſing with the Spirit of God?*

XV. *Who was he that was the firſt Inſtituter, or did firſt Command or Ordain the* Pſalms *of* David (*which were given forth with weeping, trembling, ſorrow and grief of heart*) *to be ſung in Rhyme and Meeter; whether was it by ſuch as were guided by the Spirit of Truth, or by the* Pope, *or ſome others who knew not the truth?*

XVI. *Whether the Miniſters of Chriſt who were ſent by him did ever take* Davids Pſalms *and ſing them in Rhyme and Meeter in the places of the Aſſemblies of them who knew not the way of Truth; or whether they did uſe any ſuch practiſe as to ſing* Davids Pſalms *at any time or place, or whether it were a thing that was ever ordained by Chriſt or practiſed by any of his Apoſtles; or whether it hath not ſprung up or been invented by the Apoſtates in the night of Apoſtacie ſince the true Apoſtles deceaſe; or whether the Scripture of truth doth concur or agree with any ſuch practiſes? Anſwer in plainneſs without waving of it, and prove what thou ſayeſt by the Holy Scriptures of truth; for all other proofs which are not agreeable unto that, I do and ſhall deny, let it be upon any particular whatſoever.*

XVII. *Whe-*

XVII. *Whether there was any ſinging of* Pſalms *or* Hymnes *performed or practiſed by the true Miniſters of Chriſt which he furniſhed and fitted with his Spirit, but what was by the ſpirit and with an underſtanding; And whether ever any of them did take other mens lines or conditions and ſing in rhyme and meeter; or whether they did not ſing alwayes as the ſpirit of the Lord moved them thereunto and gave them utterance? Anſwer theſe things every particular herein mentioned without equivocating, or any imagination or high eloquent ſpeech, but prove what thou ſayeſt by the Scripture of Truth.*

XVIII. *Whether the Pope did not firſt ſend over Biſhops into* England; *and whether the Biſhops did not ordain and ſet up Prieſts here in* England; *And whether the Prieſts had not their riſe from the Biſhops which were ſent over by the Pope? Anſwer plainly, and whether or no that which thou thy ſelf cryeſt up and performeſt as Ordinances, viz. The ſprinkling of Infants, and ſinging of* Davids *Pſalmes, be not ſuch things as were firſt inſtituted by the Pope or his Adherents, and never commanded of God: Shew me plainly who was the firſt inſtitutor of theſe things? And give in thy Anſwer plainly, and prove what thou ſayeſt by the Scripture of truth; and if thou cannot prove thoſe things before enquired by the ſcriptures of truth, then let thy ignorance ſtop thy mouth and be ſilent.*

XIX. *Who was the firſt Inſtitutor of Bells to be hung up in the Idol Temples, (which carnal people commonly called Churches) And where doſt thou read in the ſcripture that any of the Saints and people of God in former ages (who were Chriſtians indeed) did uſe any ſuch inſtrument to call people to their worſhip; or was it not the ſpirit of the living God that called and led the true worſhippers unto the true Worſhip? Anſwer in plainneſs according to the ſcriptures, for we are very jealous that thy Church is not the true Church according to the rule and patern of the Apoſtles, but differing therefrom in many particulars.*

XX. *Whether in the true Church of Chriſt gathered by him or his Apoſtles, there was any ſuch Officer heard of as a* Clerk *who muſt ring a Bell to call the people together to their worſhip, and then to turn the Hour-glaſs to meaſure out their Sermons by, as the Prieſts do now, and to read a Pſalm of* David *in Meeter for people to ſing after him, and to ſay* Amen, *and ſuch-like ſervices; who was the firſt Inventor or ſetter up of theſe things, and whether they were not invented and ſet up by the Apoſtates in the night of Apoſtacy ſince the deceaſe of the true*

Apoſtles

Apoſtles and Miniſters ? If not, then ſhew a ſcripture proof for theſe things, or elſe be aſhamed to practiſe them any longer.

XXI. *Whether any of the Miniſters of Chriſt did ever take a verſe of ſcripture and then raiſe a Doctrine from it (by their ſtudying and conceiving) and Uſes, Points, Reaſons, Applications and Motives, with other ſuch invented ſtuff; whether there be any Precept or Example of the Miniſters of Chriſt for ſuch things in all the whole Bible; And from whence did ſuch preachings firſt ariſe, and from whence had it its root, and who was the firſt Author of it ? Anſwer plainly, and prove what thou ſayeſt by the ſcripture, or elſe be ſilent and be aſhamed to practiſe ſuch inventions any longer.*

XXII. *Whether ever it were the practiſe of the Miniſters of Chriſt in the primitive Churches or elſewhere, that before they did preach to the people they did read a Chapter or two, and then ſing a Pſalm of* David *in Meeter, and then Pray; did the Miniſters of Chriſt practiſe ſuch things, or were not theſe things invented by the falſe Miniſters ſince the true Miniſters deceaſe ? Anſwer plainly and give thy Scripture proof for theſe things, or elſe be ſilent and aſhamed thereof for ever.*

If thou be a Miniſter of Chriſt (as thou profeſſeſt) then ſhew thy ſelf ſo to be by Anſwering theſe fore-going Particulars, and by giving a Reaſon of thy Faith and Worſhip, in meekneſs and in the fear of the Lord according to the Scriptures; And let thy Anſwer be returned to him that's called,

T. W.

Upon the 17th day of the 8th Month in the year 1659. A *Coppy* of theſe *Queries* was delivered unto *George Thorne*; whoſe Anſwer I having waited for, but receiving none (by which it ſeems he is not willing to have his Practiſes in Religion to be tryed) I did therefore upon the 16th day of the 9th *Month*, 1659. ſend a *Coppy* of the following *Letter* unto him.

George Thorne;

HAving in my heart conſidered of thy way of Worſhip, and of thy practiſes concerning Religion, and of the manner of thy preaching; I have a great jealouſie that thy Worſhip is not the true Worſhip of God, and that thy practiſes concerning Religion are not agreeable with the practiſes of the true Miniſters of Chriſt, but differing therefrom; and alſo that the manner of thy Preaching is not in the very form (much leſs in the power) any whit like unto the preaching of the Miniſters of Chriſt as the ſcripture clearly witneſſeth unto me: For the Miniſters of Chriſt did not boaſt in other mens lines (for ſome of them were ignorant and unlearned men as the ſcripture ſaith) but they ſpoke as the ſpirit moved them, and as the ſpirit gave them utterance they declared: And I do not read through all the ſcripture that any of the Miniſters of Chriſt, did take a verſe of other mens words, and then raiſe a Doctrine, Applications, Tryals, Motives, Reaſons, and ſuch like ſtuff from it; I ſay I did never read that the true Miniſters of Chriſt ſent by him did ever preach in ſuch a Form as this, or as thou doeſt; but that they ſpoke as the ſpirit of the Lord moved them and gave them utterance: And ſo I finding and ſeeing (as it doth appear to me) that betwixt the life thou doſt live, and the life that the Miniſters of Chriſt did live, there is a great contrariety; and alſo thy practiſes not agreeing with the practiſes of the miniſters of Chriſt as concerning Religion; I alſo ſeeing that thy manner of preaching doth (in the very form) differ very much from the preaching of the true Miniſters of Chriſt; I therefore have a very great jealouſie that thou art no Miniſter of Chriſt, and therefore I did upon the 17th day of the 8th month

month of this Year 1659. send some Queries unto thee, that thereby happily thou maiest see thy ignorance and be ashamed; or otherwise if thou were a Minister of Christ, (as thou professest) then to shew thy self so to be by giving a reason of thy Faith and Worship in meekness and in the fear of the Lord, according to the scriptures: And to my Queries I expect thy speedy Answer, otherwise let thy silence therein be a testimonie of thy ignorance unto all that shall see them. Now seeing we are by thee and thy disciples accounted such a simple deluded people, if thou were a Minister of Christ as thou professest, seeing we enquire of thee concerning thy way of Worship and of thy practises concerning Religion, methinks that should engage thee to Answer, that so if we are deluded as thou saiest, yet by thy satisfactory Answers, and by thy proving thy preaching and practises and manner of Worship, compleatly to concur and agree with the preaching and practises and manner of worship, used and practised by the true Ministers of Christ, we might be restored and brought again to the truth: And on the other hand if thou canst not prove by the scriptures of truth that thy preaching and practises in matters of Religion doth agree with the preaching and practises of the true Ministers of Christ, then to deny thy Religion and Worship, and honestly confess that thou hast run and not sent of Christ, and that what thou hast preached hath been the Precepts of men, and not the truth as it hath been revealed in thee by Christ: Thy Answer hereunto is expected, by him thats called,

T. W.

This was written unto *George Thorne* in meekness and moderation as all rational men may see, desiring his Answer unto my *Queries*; but no Answer either to my *Queries* or *Letter* could I yet receive, which is an evident sign that *George Thorne* is no Minister of Christ, and that he hath not his spirit for his guide and rule in his worship and practises in matters of Religion, and is far from being obedient unto the Apostles Exhortation, who said, *Be alwayes ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:* 1 Pet. 3. 15. And *Paul* exhorted *Timothy* in *meekness to instruct those that did oppose themselves, if God peradventure will give them repentance to the acknowledgement of the Truth:* 2 Tim. 2. 25. But *George Thorne* he is so far from instructing of us called *Quakers*, whom he accounteth seduced

and out of the truth, that he will not yet give any Answer to those things that I have in soberneſſe enquired of him; and herein he doth again appear to be no Miniſter of Chriſt, for they ſhould be apt to teach; and if I were out of the truth, and he a Miniſter of Chriſt, and had true love to ſouls (as he profeſſeth) then ſhould he in moderation Answer to ſuch things as I enquire of him, and bring his Scripture proof for what he aſſerteth; that ſo thereby (if I were in Error) I might be convinced of it, and by his right Information and meek Inſtruction, be reſtored out of it and brought to the Truth; and herein would his name be renowned, and the Lord glorified: But ſurely methinks *George Thorne* cannot but be convinced in his own Conſcience, That his Preaching and practiſes in Religion do not agree with the Preaching and practiſes of the Miniſters of Chriſt recorded in the ſcriptures, and ſo he may think to keep ſilence, and thereby to ſave himſelf from ſhame; but his covering will not hide him, but his ſhame muſt be made manifeſt, for the leaſt Babe in Chriſt that dwells in the light can ſee and comprehend him, both in his life and converſation, and manner of Preaching and practiſes in matters of Religion, which is not agreeable with the life, converſation, and manner of Preaching and practiſes in matters of Religion, which is not agreeable with the life, Converſation and manner of Preaching of the true Miniſters of Chriſt. And now if he, or any other do think that I have done amiſs in ſpeaking thus of him, then let him (or them) come forth to publick view, and bring forth their ſtrong Reaſons with them, and make it appear [if they can] by the ſcriptures of truth, that *George Thorne* in his life, converſation and manner of Preaching, and practiſes concerning Religion doth concur and agree with the life, converſation and manner of Preaching of the true Miniſters of Chriſt recorded in the Holy Scriptures: But if he be not able to prove this, then let ſhame cover his face for ever.

Here

Here followeth a coppy of another letter sent to *George Thorne* falsly called a Minister, in the Town of *Melcombe*.

FRIEND,

WHereas it is commonly reported that we (who are in scorn called Quakers) are deluders and deluded, and deceivers, and witches, and other such like reproachful words; We therefore thought meet to acquaint thee of a Meeting intended by us this day about the twelfth hour, at the house of DOROTHY SANDERS, where (if thou canst adventure to appear) thou mayest there be informed, and fully understand both what our Principles and Doctrines are, and if thou then shalt find us to be such as we are reported, and canst by Scripture convince us of Erroneous Principles, or any deceiveable Doctrine, there to do it openly, and we shall openly deny and renounce them for ever; Now seeing thou lookest upon us as a People seduced and misled, if thou be a Minister of Christ, and hast true love to Soules (as thou professest) we know thou wilt appear to rescue our souls, if possible, from the snare of the Deceiver; but if thou appearest not, how can we believe that thou hast such love to soûls as thou sayest, but rather an Hireling, and not a True Minister? And therefore if thou have any thing to Object against any thing which we hold or practise concerning the Worship and Service of God, that it is not agreeable to the Scriptures of Truth (which thou professest;) Then come forth and make it so to appear, and convince us of error by the Scripture, if thou canst, if not, then be silent, and thereby confesse that thou hast nothing against any thing which we hold or practise.

Written the 18 day of the 9th moneth, 1659.

EDWARD TUCKER.
BARTHOLOMEW BEER
THOMAS WOODROW

A coppy of this Letter was delivered into his own hand, and all the answer we had from him was this; (*That he would meddle no more in any such busineſſe*) now let the wise man judge whether this be like a Minister of Christ; Nay surely if he had been a Minister of Christ, and had stood in the Power of God, and had such a Letter come to him, then he would have behaved himself like a man, and would have come forth to have vindicated his Gospel, and declared the Truth with boldneſſe (if he had been in it) that so if we had been seduced and misled, (as by him we are accounted) we might have been convinced of it and restored to the Truth, and if we had held any Erroneous Principles, they might have been discovered and made manifest to the people, that they might not have been misled or deceived by them, and this had been the part of a man, and like a Minister of Christ; But alas it is otherwise with him, he can stand in his high place and bawl when there is none to contradict him, but when he is sent unto to come forth to Tryal, that if he hath any thing to Object against what we hold or practice concerning Religion, there to do it openly; then like a faint-hearted Souldier he cries, *He will meddle no more in any such busineſſe*; But alas, what better thing can be expected from an Hireling, that hath not Truth on his side, nor the Power of the Lord for his support. But had not he been conscious of his own guilt, and that his practises were not according to Truth, we question not but he would have come forth and been willing to have approved himself in the sight of all people that then were present, and that the ground both of his and our worship might have been discovered unto all such as were willing to be informed thereof, that so that which was Truth and of God either in him or in us might have been countenanced and owned, and that which was not of God nor according to Truth in either of us might have been discountenanced and denyed; And this had been like a Minister of Christ indeed, who were alwayes ready to give a reason of the Hope that was in them in meekness and fear, and were apt to Teach and Instruct those that oppose themselves, that if God peradventure might give them repentance to the acknowledgment of the Truth; but this we certainly know, that in all

ages,

ages, *They who did evil hated the Light, neither came they to it least their deeds should be reproved, but he that doth Truth cometh to the Light, that his deeds may be made manifest that they are wrought in God*, John 3. 20, 21. But this the Hireling durst not do, though in his high Place (where none must question the truth of what he sayes) he can rail and vent his rage against an harmless people who would not hurt an hair of his head, many of whom have been sent to Prison for no other cause but for asking him a question, or speaking in meekness in the fear of God unto him concerning his Worship and Practises in Religion; But this cannot be born by the Hirelings of our age (who are falsly called Ministers) none must speak nor ask them a question in their Idol Temples (which they call Churches) but presently they say they are disturbed, and an Officer is called upon to take such away, but this is not according to the practise of the True Church nor the Ministers of Christ; for in their Church, *If any thing was revealed to another that sat by, the first was to hold his peace, and all might prophesie one by one, that all might learn and all might be comforted*, 1 Cor. 14. 30. 31.

And now seeing *George Thorne* hath said in answer to our letter, that *he will meddle no more in any such business*; It will therefore be but reasonable and honest for him to forbear railing any more in his high place against the Doctrines or Opinions of the Quakers, so called, when none is present to answer, but let him first come forth face to face, and what he hath to charge us with let it be there laid open, and if our Worship or Practises be found any way disagreeable or contrary to the Scriptures of Truth which he professeth, then let them be denied and condemned for ever; But if he cannot find us guilty herein, but that our practises are according to the Scriptures of Truth which he professeth to be his Rule, then let shame cover his face, and let his tongue forevermore be silent, from railing any more behind our backs, or smiting secretly with his tongue (when there is none to answer him) against a people which he is not able to convince of any evil.

And now you that do own *George Thorne* to be your Minister, and do think or believe that he is a Minister of Christ, I would have you seriously consider with your selves, and search and

see

see whether you can find it any where Recorded, that any of the True Ministers of Christ did ever live by (or receive that maintenance) that Antichrist ordained for his Ministers; And now the Priests themselves have long agoe told that the *Pope* of *Rome* was Antichrist, and the *Pope* he did ordain Tithes to be paid for the maintenance of his Ministers, but the *Messiah* the true Christ, he did never command nor ordain that Tithes should be received by (or paid unto) his Ministers. But this was the maintenance that he allowed his Ministers, they were to provide neither Gold nor Silver, nor Brass in their purses, but into what Town or City soever they entered, they were to enquire who in it was worthy, and if the house were worthy there they were to abide, until they went thence, and were to eat and to drink such things as were set before them, *and having Food and Rayment, they were therewith to be content*; but the Whore (the Church of Rome) she ordained Gleabland and Tithes for the maintenance of (her children) her Ministers; And now if the Priests of England do say they are not her children, viz. the Whores; Then are they not Tyrants and wicked men to live by that means which she provided and Ordained for the maintenance of her children.

Mat. 10. 9, 10, 11. Luke 10. to 8. Mark 6. 8. Luk. 2. 3. 1 Tim 6. 8.

But now some may say, *What is this to* George Thorne, *canst thou prove that he doth take Tithes?*

Let them ask the people of Arpiddle.

To this I answer, if any thereof be ignorant, they need not seek far for evidence to prove that he takes an Augmentation of many pounds by the year, (which is most likely to be raised by Tithes) and that from a people which he doth no work for: Oh horrible Oppression! what, takes Wages from a People he does no work for? besides what he hath yearly coming in from *Radipole* and *Melcombe*; And is he not then going in the way of *Cain*, and running greedily after the errour of *Balaam* for reward? let the sober man be judge; so if he be not one of the whores (the Church of Romes) children, yet is he not one that lives by, or takes the maintenance that she ordained for her children?

This have I written in love (and not in envy to any mans person as the Lord knows) that all honest-hearted people might see the deceit of the Black-Coated Tribe, and come out from among

among them, for surely the Lord hath a Controversie with them, because they have named his Name and have not departed from iniquity, but have run when he never sent them, and therefore the people have not been profited by them, for they have gone in the way of *Balaam* for gifts and rewards, and have sought the peoples money, and the soul hath remained in dryness; yea, they have been worse then *Balaam*, who *loved* the wages of unrighteousnes, but did not dare to *take* it; but this black Generation of men both *love* it, and *take* it also: but surely for those things the Lord will visit, and therefore while you have a day and a time prize it and repent, lest the night come upon you, and you shut up in utter darkness, from whence there can be no Redemption. Jer. 23. 21, 32.

Waymouth, the 19*th* day of the 10*th* month, 1659.

From him that is your Friend, though perhaps for telling you the truth may be accounted your Enemy.

T. W.

Something in short unto the Sons and Daughters of men as I was moved by the Spirit of God.

AND this is the Word of the Lord God of Heaven and Earth unto you Generals, Officers and Mariners who useth the Sea; Trade no longer with the Merchandize of *Babylon*, I warn you all in the presence of the dreadful God of power and great Glory, lest you partake of her Plagues, for she is fallen who sate as a Queen and said she should never see sorrow, her beautiful City which hath been beautified through her Whordoms is laid waste, and is become a Den for Dragons and a Habitation for Owles, her guilded Cup of Fornication wherewith she hath made all Nations, Tongues, Kindreds and Languages drunk, it is cast into the Pit, and the Kings of the Earth, Dukes and Great men, and the Ships that

trade by Sea they shall weep and wail because of her, to see the smoke of her torments ascend, for the Man-Child Christ Jesus the light of the world he is risen in power and great Glory to Judge both the quick and the dead, whose glorious appearance will destroy the Whore and her power, and raise up the pure immortal Witnesse in the Earth which is like unto him who is the second *Adam*, the Lord from Heaven, the quickning Spirit; and blessed are all they and happy for ever in the Lord who cometh to live with him, and to enjoy his holy habitation where righteousnes dwelleth for ever; ye Commanders, Marriners, and Priests come try your Religion with the true Touch-stone, Christ, the Rock of Ages; I challenge you all in the presence of the pure Heavenly God to give me a Reason of the Hope that is in you, either by Word or Writing, and to joyn issue with me in the power of God as you will answer it in the day of Gods terrible wrath when the Heavens and the Earth shall be no more; Come search with the Light, and bring your Deeds to the light, and see whether they are wrought in God yea or nay, for the immortal glorious Son of God is bringing the hidden things of *Esau* to light, and is taking away the vail off from the heart, and the mist from before the eyes, who is glorious and beholds the proud a far off, the wicked are as stubble before him, the whole World is but as a drop of a Bucket in his sight; therefore all ye that Trade by Sea, Consider how you will stand before the terrible God who dwelleth in everlasting burnings, which will burn up all your Coverings which is not of his spirit, and all Religion which is not that pure Religion which is in spirit and in truth: Oh! to you doth my royal and immortal love flow forth from the Fountain of life, unto you all that Trade upon the Seas, of what Country, Tongue, Language or People of what sort soever working Righteousnes, he shall be saved by the bright morning star: Oh! to you who hath many years wandered from Mountain to Hill, and hath been as sheep without a shepherd, and as Lambs tangled and encompassed about with Wolves, and hath found no rest for your souls, although there hath been teaching, but the voice of the Lord the true shepherd hath not been heard, nor his presence felt which giveth life to the weary soul, the pure God

hath

hath been for many ages and generations, as a wayfairing man to tarry for a night, and he hath been as a ſtranger upon the earth: Oh my ſoul pitieth you, and deſireth you to retire home to your ſouls reſt, which is the light of the world, he hath been expoſed from amongſt men for a long time, but glory to his Name for ever, that he is appearing once more in beauty and comlineſſe for ever, *he is come to ſave and to ſeeke that which was loſt, and to bring that back which was driven away, to binde up the broken-hearted, and to proclaim liberty to the Captives*, he is *breaking open the priſon doors*, in this day of his power, wherein *Sion* rejoyceth and *Jeruſalem* is glad, the righteous who are redeemed they ſing for joy and rejoyce for gladneſs of heart, that *Sions* King is come and hath raiſed the dead to life, the feeble knees are ſtrengthned, the blind ſeeth, and the lame goeth upright, in this day of his Glory he hath brought immortality to light, eternal praiſe and immortal glory be given unto the everlaſting God who is King of Heaven and of Earth, unto him be power and ſtrength given by all them who are Redeemed from the Earth: All ye that trade by Sea of what ſort ſoever, I moſt humbly beſeech you as in Chriſts ſtead, that you would conſider how gracious, loving and merciful the Lord hath been unto you, who hath waited upon you to be gracious, and hath ſpared you yet a day to Repent in: Oh! the Innocent cryeth and groaneth up to God for deliverance, which he hath promiſed to ſet free: Oh! how many dayes and nights have you ſpent in vanity, and how many large Pretences, and Proteſtations and Promiſes have you made with God, that if he would bring you to your Port, you would ſerve him and never run on in ſin as you have done; then hath the Lord to try you, brought you ſafe without damage to your Port or Place appointed; but how have you requited the Mercies of the Lord, runing on in whordom many of you, drunkenneſs and all manner of unrighteouſneſs? Oh ſloathful and unwiſe Generation, a ſeed of Evil-doers, to repay evil for good; think you that the Lord will be mocked, or that he delayes his coming, or that he is an unrighteous Judge? Nay, ſuch as you ſow, ſuch ſhall you reap; if you ſow to the fleſh, you ſhall reap corruption; but

if you sow to the spirit, of it you shall reap everlasting life; the Lamb of God cometh quickly and his reward is with him, he is a just God and a Saviour, and will give unto every one of you according to your works; He that is joyned to a Harlot is one flesh, and he that is joyned to the Lord is one spirit; Therefore all you that Trade by Sea, in the fear of the holy pure God see where your hearts is, and what it is joyned unto; if ye are joyned unto the Lord, then is your Treasure in Heaven, and you are redeemed out of the corruptible and deceiveableness of men; but all who live in drunkenness, swearing and lying, and taking the Name of God in vain, such are yet in the unregenerated estate; And this is the word of the Lord God unto all you that Trade by Sea, Be ye separated from the world and the things of the world, and believe in the light that ye may become the Children of the day; for he that is drunk is drunk in the night, so that you may come forth of the Deluge and come to an Anchor with Christ, and be brought unto the appointed Haven where the broad River floweth, where no gallant Ship nor Galley with Oars can passe that way, it is pure and immortal, and the weary soul drinketh there and is satisfied for ever; but this is a Parable to the World, and all who are fulfilling the Devils will.

Oh! that you did but know the way to Heaven which is Gods habitation, all ye Generals, Captains, Marriners and Priests who Tradeth by Sea, see whether you have founid the path of Peace and Salvation, and do you walk in it? Have you seen the torments of Hell, and the joyes of Heaven? Is your immortal souls refreshed with the spirit of love, or watered with the over-flowing Brook of life? Is your Unity with the Father and the Son? Is your converse in Heaven? Have you yet seen the Lord? Is glad Tydings come to your souls by the Lamb of God, which taketh away the sins of the World?

My *Friends*, See whether you can witnesse this Christ Jesus (the first-born of every Creature) to be the Reconciliation betwixt you & the Lord? Hath he separated your sins as far as the East is from the West, and purged you from all sin, if not, he

he is none of your Redeemer, neither have you yet any part in him: All ye that Trade by Sea, fear the Lord God and tremble at his presence, that you may be a good savour in the Earth, that you may take up your daily Cross and follow the *Lamb* wheresoever he goeth. O learn the righteous path of the Lord, it leadeth into his Judgements where his Mercy is to be found, for his Judgements are Righteous altogether, and leadeth into his righteous Kingdom where no vail is, nor clouded darkness: Oh! no Tongue is able to declare the fulnesse and riches that dwelleth in him whose Name is called the Word of God, words are too short: Oh! come hither all ye Commanders, Officers, Marriners and Priests who tradeth by Sea, learn wisdom and get understanding of the God of *Jacob*.

My *Friends*, I counsel you to buy Gold Refined; Oh! it is pretious to enjoy that Pearl which the Earth covereth, and the swinish nature counteth of little value, but to me it is more worth then all the glory of *Egypt* or the *Onick*-stone; truly, I prize it far above Rubies, it hath alone satisfied my soul: Oh my Friends, where is your Foundation, and upon what is it laid? Will it not passe away when the Foundation of many Generations shall arise whose pure holy presence will destroy it?

It is good for you that Trade by Sea, and all People upon the whole face of the Earth, to come to the light of the World, who hath enlightned every one that cometh into the World with his pure immortal light, with it weigh your Actions, your Words and Wayes in a just and equal ballance, and see what it is that will over-ballance; if Righteousnesse, then may you rejoyce; but if sin, then the wages of that is death.

Oh! my unspeakable love issueth unto all ye that Sayleth upon the Ocean, that you may be brought into the likenesse of his dear Son, who is incomprehensible, in whom is the Treasure of Wisdom and the Fountain of Life, where all that are become Fools for Christs sake may be made truly wise, and be bathed, washed, and made white in that free Fountain.

Oh my Heart is pained within me, and my Bowels yearneth towards you all who saileth upon the Ocean, to see how the Way of the Pure God is disregarded, and his just commandements is not loved, his way which is Pure is not walked in, but every one walking in the imaginations of his heart, some praying, some singing, some reading, some swearing, cursing and lying, dissembling, cheating and cozening, and in all this ye are dishonouring the Lord, all this ariseth from the bitter root in which the enmity lodgeth; he that will sing let him sing with the Spirit, and with understanding, & likewise he that will pray, let him pray with the spirit, & let the Spirit of the Pure Immortal God move you to sing, pray and read, or else it is all but as the cutting off a Dogs neck, or the offering up of Swines blood.

O consider all ye that trade by Sea, Priest and People who forget God; Is not hell prepared for the ungodly men? O ye are but as chaffe which the Wind scattereth upon the face of the Earth, ye are lighter then Vanity, living in Pride and High-mindedness, your Religion is like to the snuff of a Candle, it dieth and vanisheth away, so shall the glory of man, and the candle of the wicked it shall be put out; there is a cry gone forth, all flesh is as grasse, and the glory of man is as the flower in the field, the Grass withereth, and the Flower fadeth, and man returneth to the Earth from whence he came and is seen no more; All ye that trade by Sea, seek not the Glory of the world, Riches, Honour and Preferment, for it must all come to nothing, it will stand you in no stead, for the honour of this World eateth in as a Canker, and the deceitfulness of riches stealeth away the Heart; O consider how vain a thing it is to set the Heart upon any thing below the Son of God; O run no longer on in Swearing, Drunkenness, and in Whoredom, for great is the Anger of the Lord kindled against those things, O he is angry with the wicked every day, who may stand when God appeareth? O his Wrath waxeth hot against all unrighteousness and ungodliness of men; O how long will you run on in rebellion against the unchangeable God who dwelleth in the Light, whom the Heaven of Heavens cannot contain? Consider all you that saileth upon the Ocean, how you fight against God, for it is all in vain

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to ſet Bryars and Thorns in Battel againſt him, for at the brightneſſe of his coming ſhall all viſible things paſs away, a fire goeth forth of his Mouth which ſhall burn up Babylon with all her merchants. My Friends, conſider in the fear of God, how many the proud Waves of the Sea hath prevailed and overcome of wicked and ungodly men, who died in their ſin, and ſlept in ſorrow; Oh how hath the Pit opened her mouth and ſwallowed them up, and there is many that doth expect the ſame every Minute when the windes bloweth, and the proud waves ariſeth; O how doth fear ariſe in you for fear of Hell and death that it ſhould overtake you, for you know you are not prepared to meet the Lord in his Holy habitation, where equity and juſtice remaineth world without end; O you are cloathed with earth, and your polluted garments is yet on, your hearts is as a cage of unclean birds, and you embrace the glory of this world, and will not come to the Croſs that you may know a crucifying and a redeeming up to God, that you may be ſtripped naked in the ſight of the Lamb, that he may cloath you with his houſe which is from above.

This is the word of the Lord God of Heaven and Earth unto all ye Prieſts who tradeth by Sea and Land, houl and weep bitterly, for a cup of fury & wrath is prepared for you at the hand of the Lord God, you ſhall aſſuredly drink the drags of Gods vengeance; O the Lords anger is waxed hot againſt you who are deceivers and greedy dum dogs which can never have enough, you take peoples money for that which is not bread, and their labour for that which ſatisfieth not; O the vengeance of Eternal fire will be your reward, your tongues ſhall be dryed up, and your mouths ſhall be ſtopped, and you ſhall lay down your heads in ſorrow, the worm that ſhall never die ſhall gnaw and be your Condemner, the Lake that burneth for ever ſhall overtake you, and in it you ſhall be caſt, which is never dying torments, you ſhall curſe your God and your King for ever; for they cannot redeem you out of this horrible Pit, you ſhall be worſe then the bruit Beaſt that periſheth, for by your wiſdom you corrupt your ſelves, and as the Lord liveth this ſhall aſſuredly come upon you, the Ox hath the ſame wiſdom which you have, for he knoweth his owner, and the

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Asse his Masters Crib, the Crane and the Swallow knoweth their appointed time, by the same wisdom which man hath in the first Nature and Birth, which is earthly and cannot see God; you know not the Lord you Hirelings and Deceivers of men, look upon Gods Creation, the Sun, Moon and Stars, the Fish of the Sea, the Beasts of the Field, and Birds of the Air, they all keep their Station with God, but man keepeth not his Station with God, because you have made them to err by your lies and likenesses, the horrible filthy thing is committed by Sea as well as by Land, the Priests Preach for Hire, and the Judges Judge for reward, and the people love to have it so; But what will you do in the end thereof? wherefore ye Priests that tradeth by Sea, fear and tremble, and quake before the Lord who will give you your reward according to your works, he is *Alpha* and *Omega*, the first and the last, the beginning and the end, who is our High-Priest made by an Oath after the order of *Melchisedeck*, whom the Heaven of Heavens must contain till the restauration of all things.

Unto all you that dwelleth upon the face of the whole earth, and all that tradeth on the Ocean, who are of *Abrahams* Seed, born of the Immortal Birth, and are redeemed up to God the Father of Spirits, and not of corruptible, as of gold or silver or pretious stones, but by the pretious Blood of the Holy Lamb of God, who have not counted goods nor good name, Wife nor Children, Father or Mother, even life it self too dear for the Gospels sake, but have laid it down freely; O unto you doth my Royal, immortal, True & Aimable love flow from the free Fountain of Everlasting rich-love, which dwelleth and abideth for ever; Arise arise, the Sons and Daughters of *Sions* King, sound forth praises over the Sea and Land, that Generations to come may rise up and call you blessed; shine forth as the Sun in her full strength, put on your strength, even the Armour of God, and the Helmet of Salvation, with the Shield of Faith, and the brest Plate of Righteousnesse, that so you may fight with the enemy of your soul, that so immortal praises and unspeakable thanks may be rendred unto the God of our Salvation, who is King of Kings, and Lord of Lords, even God of the whole Earth, who hath caused his day to spring

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from on High, and hath visited you and embraced you in immortal Armes of Love, and hath called you, and separated you from the womb to glorifie & praise his Holy Name for ever; O, rejoyce and clap your hands for joy ye Sons and Daughters of *Sion* the City of our solemnity which hath long lain waste, and her glory hath been covered in this long night of Apostacy, wherein darknesse hath covered the face of the whole earth, and grosse darknesse the people, and unto all the Apostates her beauty is covered, and her glory is not seen, but darknesse covereth them as a garment, and unrighteousnesse as a cloak; But all you who are Fellow-Citizens with Christ the Elder-Brother, the Head of the Church, the Pillar and Ground of Truth, you see the Covering ript up, and you behold her beauty, and are ravished with her comelinesse, and you do participate of the dilicates, and of the Treasure and delight and pleasure that dwelleth in *Sion* the City of the Living God, there you behold a Table richly furnished which no mortal eye have seen, its the Banqueting House of the Lord, where the soul Communion is, and Fellowship standeth, the Bread of Life is communicated unto the Soul, the Babe immortal drinks of the Fountain of Life and is satisfied.

O I am ravished, I am filled with life and love towards you my Companions and Fellow-Citizens of that new *Jerusalem* which is free born, and is the Mother of all the Faithful, which is beautified with the Glory of the Lord, Glory, Righteousnes and Purity compasseth about the Throne of the Lord, Mercy and Truth, and Equity attendeth his Throne for ever; *Glory, glory everlasting, Honour unspeakable, Praises be given unto God whose Name is JEHOVAH, who is the High and Lofty ONE that doth inhabit the Praises of* Israel; O Praises waiteth for him in *Sion*.

O let the Groves be still, and all flesh be silent before the Lord, and let the Islands wait for the Lamb of God, let the Rocks and the Mountains listen and give ear, for the Lord who is Omnipotent is come to reign & to overturn once more, who hath raised up the waste places of *Jerusalem*, and hath comforted the Mourners in *Sion*.

O the ſeituation of that City is Glorious, beautiful and lovely in the eyes of all the Followers of the Lamb; O who can declare the fulneſſe of the Glory of God or the Noble Acts of the Lord? all words are too ſhort to demonſtrate the fulneſſe that dwelleth in the God-head; O it is undeclareable.

Therefore all ye that are redeemed and redeeming, who have felt the power of an endleſſe life, watering and refreſhing your invisible life, dwell and abide in it, that as ſin, luſts and pleaſures, and unrighteouſneſſe hath abounded in your mortal bodies, ſo life and conſolation may much more abound, for ye ſtand by Faith, and are ſaved by the Grace of God which hath appeared unto all men; and all you that are troubled in mind, under-held in captivity, under Satans bond, and by Satans wiles, and are clouded and mudled in your condition, and knowes not which way to go, and cannot diſcern between the voice of Chriſt and the voice of a ſtranger in you, and are troubled with thoughts and vain deſires, and do not know which way to be eaſed of them, but are even between hope and diſpaire, the Devil with his ſuggeſtions biddeth you make away with your ſelves, yet you feel a thing in you which upholdeth you, and there is a deſire in you to be eaſed of all theſe troubles, and to be diſſolved and to be with Chriſt, but pleaſure and profit hath been minded by you, and ſo them true deſires hath been quenched.

My Friends, this is my councel towards you who hath been one with you, that when temptations, or thoughts or conſultation doth ariſe in you, have a care of looking out at them, for upon that Rock hath many been ſplit, in patience and meekneſſe hold up thy head, look not at thy thoughts, nor at any thing elſe, but look to Chriſt the Light who is the firſt-born of every Creature, he was tempted but entered not into the temptation, therefore he is able to ſuccor all thoſe that are tempted; He ſaith, who is the Way, the Truth and the Life, *That none are tempted above meaſure*, and if you are tempted (know this) you are not tempted of God, for the Lord can tempt no man, but you are drawn away of your own luſts which is in you.

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Therefore dear hearts deny your ſelves, & take up your daily Croſs and follow the Lamb who is Immutable, and this is the way to overcome thoughts and Imaginations to come to the Sword, and the purifying Furnace of *Jeruſalem*, that you may be endued with wiſdom, knowledge and underſtanding from the moſt high God, who dwelleth not in Temples made with hands, but your bodies are the Temples of the Holy Ghoſt, what manner of perſons ought you to be in innocency, purity, and a blameleſſe life and holy Converſation, no thoughts nor vain deſires can abide or remain, where the Lamb ruleth King in his Temple.

Ye Lambs and Babes of God, ſtand upon your watch-Tower, that you may ſee with the Light, what goeth in and out, eſchew the evil, and love the good, love the Light and hate the darkneſs, ſo ſhall you have true peace and ſatisfaction with the Lord.

O all ye Sons and Daughters, Lambs and Babes who are well eſteemed of the Lord, my life is one with yours, and doth rejoyce, and is refreſhed by your faithfulneſs, and your noble-heartedneſſe towards the Lord and his truth in this day of tryals.

O your life I felt in foreign Nations, and your prayers as a ſweet incenſe aſcended up unto God in my behalf; O the Lord reward into your boſom a thouſand fold, who cannot forget thoſe that are ſcattered and ſeparated into other Nations, but they are freſh and green in your remembrance; O its the Lords doings, and it is marvelous in our eyes.

O there was never more need for the Lord to ariſe then now in this the latter day, wherein the whole Earth and the powers of darkneſſe is riſen up to oppoſe the Lamb, who is comming from *Edom* with his garments dipped in blood.

O it is he that is travelling in the greatneſs of his ſtrength, who is the beautiful Son of God, who will over-turn and confound all the powers of darkneſs, and will Conquer the Kingdoms of this World, who is *Alpha* and *Omega* the firſt and the laſt, and they ſhall become his own, and he ſhall raign whoſe right it is, and he ſhall rule as with a rod of Iron over all Kings and Princes, Pope and Potents of the whole Earth.

O Rejoyce and be exceeding glad all ye who are brought in to your reſt, and participateth of the fulneſs of God, and all you whoſe faces is ſet towards *Sion*, and are paſſing on your ſpiritual Journey towards the Land of reſt: Oh! he that is in you is greater then he that is in the World, for the whole world is but as the drop of a Bucket in his ſight, and all the Kindreds and Families of the Earth they are nothing in his ſight.

Oh! my dear *Friends*, hold up your heads, and be bold and valiant for Gods Truth upon Earth, for he that ſhall come will come and will not tarry, and his reward is with him, to give unto every one a juſt reward, he that overcometh ſhall be given to eat of the Tree of Life that ſtandeth in the midſt of the Paradice of God: All Friends, who have not paſſed yet thorow the Wilderneſs, and have not ſeen the Law given forth, have a care and ſtand faſt in that little meaſure of life, for there is many temptations and tryals in the Wilderneſſe, there is the Addars to bite, and the Scorpions to ſting, there is the fiery flying Dragon to overcome, the red Sea and the River *Jordan* to paſſe thorow, in which *Pharoah* muſt be choaked with all his Hoſt; Theſe are tryals indeed; the Wilderneſſe is a barren, dry and thirſty Land, but if you keep patient, humble, meek and lowly, there is a ſpiritual Rock whereby your thirſty ſouls may be refreſhed, who is as a Pillar of fire in that Deſart, to lead his Lambs on their Journey to Mount *Sinai*, where that Law is given forth, where you muſt ſee and hear the Lightnings, Thunder, and Earthquakes, the whole Earth to ſhake and tremble at his voice, and the Earth to be diſſolved before his preſence, his Law is the School-Maſter to bring to Chriſt, and its written in your hearts; ſo thou wilt feel and ſee Chriſt the light who is the Rock of Ages to lead you into the promiſed land that *Joſhua* and *Caleb* entered, that floweth with Milk and Honey, and over-turn and deſtroy your Enemies that would oppoſe you, and diſ-inherit you of your due Poſſeſſion; ſo the Lamb whoſe life is harmleſſe and innocent, if you love him he will bring you to Mount *Sion*, which is prepared for you, and its bleſſed and glorious for ever, and all that doth inhabit it muſt be as

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that is, even of the nature of the King of Saints; all old things must be done away, your garments must be washed, and you bathed and suppled, and made white by the blood of the Lamb, you must inherit this City through great tribulations; Have ye passed from death to life? Are ye baptized into the Faith? Have ye participated of the Death and Sufferings of Christ? Do you take up your daily Cross and deny your selves? Have you passed by the flaming Sword, or felt the devouring Fire? then are ye blessed of the God of Heaven and Earth, then have ye right to the Tree of life which abideth in the holy City, and the Fountain of life is yours by right succession, whose streams maketh glad the City of God; and here you will sit down with *Abraham*, *Enoch*, *Noah* and *Lot*, who saw the Promises a far off, yet died in Faith, and are a good savour to this day; but you partake of the Promise of God which are *Yea* and *Amen*, and do partake in a larger measure then in the dayes of old of the fulness of God; the Kings of the Earth, and the Great men desired to see this day but could not; the Angels themselves desired to look into these things, but it was kept close; but now is the Day-star risen, and the Night is far spent, and the glorious Day is come.

Oh! let all glorifie the Lord for ever and ever, the Mists and the Darkness is scattered, and the Foggs are passed away, and the Sun is shining in the perfection of beauty, and hath filled every heart with love and life who waited for his appearance, he is come with healing under his wings, who is the Angel of the New Covenant; the *Law* came by *Moses*, but Grace, Mercy and Truth cometh by Jesus, which is like unto *Moses*, He is the Prophet which the Lord God hath raised up amongst us in this the latter day; The fulnesse of time is come wherein he is made manifest to Teach his people himself, and to bring them from off the barren Mountains to feed in the fat Valley where the still Waters of *Shilo* runneth softly, where the weary soul drinketh freely, and there is a numberless number which are Redeemed from the Earth, and standeth upon Mount *Sion* with the Lamb, singing *Halalujah*, honour and praises unto the King of Heaven, whose garments are

washed by the Bloud of the Lamb, who have been buffetted, stoned, and persecuted by *Cains* nature, and *Esaus* nature in this our day, and over the whole Earth they Reign as Kings, and are the Lords peculiar people whom he delighteth to honour, who are unto him a holy Seed, a Righteous Branch, a Nation of Priests, and Pillars in his House for evermore, in whom God dwelleth, and by whom he is pleased.

Oh! Rejoyce ye holy Children of the Lamb, whom the Lord hath, and is Espousing to himself in this day of his power, who can truly say, My beloved is mine and I am his, and their whole delight is in him, and they have none in Heaven but he, nor upon Earth beside him: Oh! here is the true Churches Estate, the Bride the Lambs Wife, he to have the Possession of the heart, life, soul, and spirit, and body, all the Lords, and in the Lords service, for which it was created, and here is the rest known which was in the beginning with God; here is the Unity, Joy, Love, Beauty, Comliness, Tranquility and Peace with the Lord, the Reconciliation is made by Christ the High Priest who entered into the Holiest of Holies once for all by his own bloud, and broke down the Wall of Partition, and of two made one new man, and with his bloud made up the breach which was made between the Lord and his Creatures by sin and transgression, which is done away in Christ, in whom the Families of the Earth are blessed, which is the seed, and is heir of immortal life, where no corruption can enter; but the Proud, and all Nations that forget God, must be cast into Hell; Sorcerers and Whoremongers, and all that loves or makes a Lye, are shut without the Gates of the Lambs Kingdom, where the Lamb treads the Wine-press of his Fathers Wrath.

THE END.